



سورة الحاقة
Surato Al-Haqqa'te
(The Disposer-She)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
By Allah's name Ar-Rahman Ar-Raheem (*The Multitudinous Mercy Giver*)

1. The *Haqqa'to*¹ (*Disposer/Righter-she*^y).
2. What (*is*) the *Haqqa'to* (*Disposer/Righter-she*^y).
3. And what (*profoundly caused you^s to know*) what (*is*) the *Haqqa'to* (*Disposer/Righter-she*^y).
4. Denied-she^y² *Thamooda*³ and *Aadon*⁴ by The *Qa're'a'te*^{w⁵} (*sudden and intense Knocker*-she^y).
5. As however *Thamooda* then (*had been*) perished they^z by the *Tta'gheya'te*^{w⁶} (*over-runner-she*^y).
6. And however *Aadon* then (*had been*) perished they^z by a wind ^w *Ssarsa'ren* (*severely cold and strongly noisy*) *aa'te'ya'ten*^w (*excessively-recalcitrant-she*^y).
7. [He] subjugated/drove it^w over them seven nights and eight days *husooman* (*successively and determinatively*); so [*you^s*] see the people in it^w *ssar'aa* (*he-they fatally thrown dispersedly to the ground*) as (*if*) they were *ajazo*⁷ (*date-palms stumps/palm-trees*) *kha'weya'ten*⁸ (*fallen ruinously-empty*).
8. So do [*you^s*] see for them of a remnant-she^y.
9. And come Pharaoh and who^p before him and the *Mu'tafekal*⁹ (*towns over-turned upside down*) by the *kha'tte'a'te*¹⁰ (*absolute wrongdoer*-she^y).

¹ The word “الحاقة,” translated as “*The Disposer-she*” is synonymous with “*يوم القيمة*” = “*The Day of Judgment*.” Both “الحاقة” and “*يوم القيمة*” are individually feminine genders, singular nouns. Thus, “الحاقة” means “*الحق*” = “*it^w disposes rightly and justly for everyone his/her due recompense (good or bad)*” accordingly, ultimately: Paradise or Hell.

² The word “كذبت” = denied-she^y is in reference to the “*Thamound*,” which is a feminine gender in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كذبت.”

³ *Thamood* are the people of Prophet *Salih*, an ancient Arabian tribe destroyed for their impiety. First time mentioned in The Qur'an in (§7:73).

⁴ *Aad* are the people of Prophet *Hood* (*Heber*), an *ancient Arab tribe of prodigal stature that took its name from its leader's name*. First time mentioned in The Qur'an in (§ 7: 65).

⁵ The word “القارعة” = “*القارعة*” is synonymous with “*يوم القيمة*” = “*The Day of Judgment*.” See (§101:1).

⁶ That is the Overrunner *Shriek*, see *القرطبي*.

⁷ The “stump” is the *base* of the tree *in the ground* from which the roots shoot. See Webster's *Unabridged Dictionary*.

⁸ The word “خاوية” = “*خاوية*” by definition means *empty and in ruin*. See *الهادى* and *اللسان*.

⁹ Those are the *towns of the homosexual people* to whom Messenger *Loott* (*Lot*) was sent to admonish. They failed to heed his advice. So Allah punished them by *turning their towns upon them upside down*.

¹⁰ The word “من تعمد الخطأ” = “*من تعمد الخطأ*” = who intentionally wronged; unlike the “المخطيء” = who *errs unintentionally*. So, “الخطيئة” = the “*wrongdoer-she*”.

10. So disobeyed they ^z their Lord's messenger; so [He] took them a take-she ^y <i>ra'beyatan</i> (<i>surpasser-she^y</i>).	فَعَصُوا رَسُولَ رَبِّهِمْ فَأَخْذَهُمْ أَخْدَةٌ رَّابِيَةٌ
11. Verily We <i>lamma</i> (<i>when/ whence</i>) overflowed the water We carried you ^b in the runner-she ^y .	إِنَّا لَمَّا طَغَا الْمَاءَ حَمَلْنَاكُمْ فِي الْحَارِيَةِ
12. To make it ^w [We] for you ^b a reminder-she ^{y¹¹} and to cache/cognize it ^w a cache-she ^y /cognizing-she ^y ear.	لِنَجْعَلَهَا لَكُمْ تَذَكِّرَةً وَتَعْيَةً أَذْنَ وَاعِيَةٌ
13. Then <i>edha</i> (<i>when/ whereas</i>) (<i>to be/ had been</i>) blown in the horn a blow-she ^y a once-she ^y .	فَإِذَا نَفَخْنَا فِي الصُّورِ نَفْخَةً وَاحِدَةً
14. And (<i>had been</i>) carried-she ^y the Earth ^w and the mountains ^x <i>thendukkata</i> (<i>both razed</i>) <i>dakkatan</i> (<i>razing-she^y</i>) once-she ^y .	وَحْلَتِ الْأَرْضُ وَالْجَبَالُ فَدَكَّتَا دَكَّةً وَاحِدَةً
15. So then-day befell-she ^y the <i>Wa'gea'te</i> (<i>Doom's Day Event</i>).	فِي يَوْمِئِنْ وَقَعَتِ الْوَاقِعَةُ
16. And [split/halved]-she ^y the Heaven ^w then she (<i>is</i>) then-day <i>wa'he'ya'ton^{w¹²}</i> (<i>feeble/ infirm</i>)-she ^y .	وَانْشَقَتِ السَّمَاءُ فَهِيَ يَوْمَئِنْ وَاهِيَةٌ
17. And the angels ¹³ over its ^w <i>arja</i> (<i>extremities/ boundaries</i>); and carrying your ^t Lord's <i>Arshe</i> (<i>Throne/ Chair of Kingship/ proprietorship</i>) above them then-day eight.	وَالْمَلَكُ عَلَى أَرْجَائِهَا وَحْمَلَ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِنْ مُّلَكِيَّةٌ
18. Then-day (<i>to be</i>) shown you ^z not hide of you ^b a <i>kha'fe'ya'ton^w</i> (<i>lay-hidden-she^y</i>).	يَوْمَئِنْ تُعَرَضُونَ لَا تَخْفِي مِنْكُمْ خَافِيَةٌ
19. So as-to whom ^p <i>oteya</i> ([<i>he</i>] (<i>bad been accorded</i>) his book ^x by his <i>yamene</i> (<i>right-hand</i>) ^w then says [<i>he</i>]: Ha, <i>ummo</i> (<i>come you^z</i>); let-read you ^z my book ^x [<i>ha</i>]. ¹⁴	فَأَمَّا مَنْ أَوْقَى كَتَبَهُ بِيَمِينِهِ فَيُقُولُ هَاؤُمْ أَقْرَءَ وَأَكْتَبَيْةٌ
20. Verily I presumed surely I am <i>mula'qen</i> (<i>meeter with/ meeting with</i>) my account ^x [<i>ha</i>] ¹⁵ .	إِنِّي ظَنَنْتُ أَنِّي مُلَقٍ حِسَابِيَّةٌ
21. So he (<i>is</i>) in a living-she ^y (<i>condition</i>) <i>radheya'ten</i> (<i>[she-embraced-gratifier]</i> ¹⁶).	فَهُوَ فِي عِيشَةٍ رَاضِيَةٌ
22. In a paradise ^w / garden ^w lofty-she ^y .	فِي جَنَّةٍ عَالِيَةٌ
23. Its ^w <i>qutoofo</i> (<i>ready for plucking fruits/ flowers</i>) (<i>are</i>) nigh-she ^y .	قُطُوفُهَا دَانِيَةٌ
24. Let-eat you ^z and let-drink you ^z wholesomely by what you ^c antededated in the days ^x the bygone-she ^y .	كُلُوا وَأَشْرِبُوا هَبِيْغًا بِمَا أَسْلَفْتُمْ فِي الْأَيَامِ الْحَالِيَةِ
25. And as-to whom ^p <i>oteya</i> ([<i>he</i>] <i>had been accorded</i>) his book ^x by his <i>shema'le</i> (<i>left-hand</i>) ^w then [<i>he</i>] says: <i>yalaytaney</i> (<i>O, for longing that I notota (had been accorded [I]) my book^x [<i>ha</i>]</i> ¹⁷ .	وَأَمَّا مَنْ أَوْقَى كَتَبَهُ بِشَمَالِهِ فَيُقُولُ يَلَمِيْتَنِي لَمَّا أُوتَ كِتَبَيْةٌ

¹¹ The word “التذكرة” means *that which reminds or by which one is reminded*. See **البصائر**.

¹² The word “واهية” could also mean infirm or weak. See **الراغب**.

¹³ The word “المملك” is a gender noun, meaning the angels.

¹⁴ The particle “هـ” in “كتابيَّة” is for a caesural-pause in reading in order to evidence the emphasis of the “يـ” in “كتابيَّة”. The pause is preferable according to most Qur'an readers and commentators. But in case, there is no pause and the recitation is continuous then this “هـ” will be dropped from the recitation.

¹⁵ Ibid, only for **حسابيَّة**.

¹⁶ The word “راضية” that is a gratifier and simultaneously this gratifier is embraced by its recipients as gratifying it.

¹⁷ See footnote 14, for “book[-ha].”

26. And not <i>adrey</i> (<i>profoundly knew</i> [I]) what (<i>is</i>) my account [ha] ¹⁸ .	وَلَمْ أَدْرِ مَا حِسَابِيَةٌ
27. <i>Yalaytaha</i> (<i>O, for a longing that it</i> ^w) was-she ^y the <i>qadbeyata</i> (<i>end-all-she</i> ^y).	يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ
28. Not enriched ¹⁹ <i>a'n</i> (<i>off</i>) me my possession [ha] ²⁰ .	مَا أَغْنَى عَنِي مَالِيَةٌ
29. Perished <i>a'n</i> (<i>off</i>) me my authority ^x [ha] ²¹ .	هَلَكَ عَنِي سُلْطَانِيَةٌ
30. Let-take him you ^z then <i>ghulloho</i> ²² (<i>shackle his wrists to his neck him you</i> ^z).	خُذُوهُ فَلُغُوهُ
31. Afterward the <i>Jahema</i> ²³ (<i>intensely-blazing Fire</i>) <i>ssalloho</i> ²⁴ (<i>let-you^z broiled him</i>).	ثُمَّ الْجَحِيمَ صَلُوهُ
32. Afterwards in a chain its ^w measure (<i>is</i>) seventy cubits then let-insert him you ^z .	ثُمَّ فِي سِلْسِلَةِ ذَرْعَهَا سَبْعُونَ ذَرَاعًا فَأَسْلُكُوهُ
33. Verily he: [was] not believing by Allah The Great.	إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللهِ الْعَظِيمِ
34. And not urges [he] on <i>tta'aame</i> ^x (<i>giving: wheat-/edible/food-grains</i>) ^x the poor.	وَلَا سُخْضُ عَلَى طَعَامِ الْمِسْكِينِ
35. So not for him today, ha here <i>hamemon</i> ²⁵ (<i>affectionate-friend</i>).	فَلَيْسَ لَهُ الْيَوْمَ هَنْهُنَا حَمِيمٌ
36. And nor <i>tta'aamon</i> ^x (<i>wheat/edible/food-grains</i>) ^x except of <i>ghesleenan</i> (<i>the Hell's peoples pus</i>).	وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ
37. Not eat it ^x except the wrongdoers ²⁶ .	لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ
38. So not ²⁷ ; <i>Oqsemo</i> (<i>I oath</i>) by what you ^z discern/sight.	فَلَا أَقْسُمُ بِمَا تُبَصِّرُونَ
39. And what not discern/sight you ^z .	وَمَا لَا تُبَصِّرُونَ
40. Verily it ^x surely (<i>is a</i>) say (<i>of</i>) a messenger- <i>kareemen</i> ²⁸ (<i>bounty-giver, ennobler and of multiple uses/effects</i>).	إِنَّهُ لِقَوْلِ رَسُولٍ كَرِيمٍ
41. And neither it ^x (<i>is</i>) a poet's say, little surely ²⁹ you ^z believe.	وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ

¹⁸ See footnote 14 above regarding حِسَابِيَةٌ “.”

¹⁹ The word “اغنى” has double meanings: (1) enriched, (2) sufficed. But “enriched” includes sufficed and not vice versa. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task. Hence “enriched” is superior.

²⁰ Ibid, only fro بِمَالٍ“”

²¹ Ibid, only سُلطَانِي“”

²² The word “غلوه” meaning put in the الفَلُّ “,” means bond or shackles his two wrists to his neck.

²³ The word “الْجَحِيمُ” is proper noun, but it means intensely blazing fire. See الرَّاغِبُ.

²⁴ The word “يَصْلُونَ” transliterated “yaslawna” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

²⁵ The word “حَمِيمٌ” in Arabic is a paradoxical term, meaning “cold” and “hot” or “very cold” or “very hot.” However, in Arabic tongue expression: الصَّدِيقُ الْحَمِيمُ = “very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend.” I do not like to use: “intimate” as this word is rather suggestive of “sexual” closeness (intimacy), by its own definition. You can tell I am fumbling to describe الصَّدِيقُ الْحَمِيمُ as the English language does not seem to lend itself to linguistic precision as compared to the Arabic language. So for الصَّدِيقُ الْحَمِيمُ, I am settling for: “true, cherisher, compassionate and sympathetic friend, mutually affectionate” and for short: “mutually affectionate friend.”

²⁶ The word “خَاطِئٌ” = من تَعْدُ الخطأ = who intentionally wronged; unlike the المُخْطِئُ = who errs unintentionally. So, الخاطئون = the wrongdoers.

²⁷ The “لَمْ” at the beginning of this Ayah, is by consensus is a negation particle. See الدَّرِ المَصْوُنُ, احمد حلبی. As to the oath stated here, please refer to the footnote 5780 of (S56:75-76).

²⁸ The word “kareem”= كَرِيمٌ is a subjective, singular, masculine noun. It has no exact English equivalent, as explained in length in footnote 28 of the Introduction to this Translation. Summarily: bounty-giver ennobler and of multiple uses/effects.

²⁹ The particle “نَمَا” is for intensity of paucity. See اعراب القرآن, لمحمد صافي

42. And nor surely a soothsayer's say, little surely ³⁰ you ^z reminisce.	وَلَا بِقَوْلٍ كَاهِنٍ قَلِيلًا مَا تَذَكَّرُونَ ﴿٤٢﴾
43. (<i>If</i> ^x) a descending ³¹ from the world's Lord.	تَنْزِيلٌ مِّنْ رَّبِّ الْعَالَمِينَ ﴿٤٣﴾
44. And had he <i>taqarrwala</i> (<i>made-up-say</i>) on Us some (<i>of</i>) [the] says.	وَلَوْ تَقُولَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾
45. Surely We (<i>would have</i>) taken [of] him by the <i>ya'mene</i> (<i>force/power/right</i>).	لَا خَدَنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾
46. Afterwards surely We (<i>would have</i>) severed of him the aorta.	ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾
47. So not of you ^b of an <i>ahaden</i> ³² (<i>a lone/any-one</i>) <i>a'n</i> (<i>off</i>) him obstructors.	فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾
48. And verily it ^x (<i>is</i>) surely a reminder-she ^{y33} for the <i>muttaqeena</i> (<i>he-they reverentially guard against Allah's displeasure</i>).	وَإِنَّهُ لَتَذَكِّرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾
49. And verily We surely know that of you ^b (<i>are</i>) deniers.	وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٩﴾
50. And verily it ^x (<i>is</i>) surely <i>hasraton</i> ^w (<i>ardent contrition</i>) ^w [on] the unbelievers.	وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكُفَّارِينَ ﴿٥٠﴾
51. And verily it ^x (<i>is</i>) surely they <i>yaqeene</i> 's (<i>certitude/faith</i>)'s right.	وَإِنَّهُ لَحَقٌ آئِيَّقِينَ ﴿٥١﴾
52. So <i>sabbel</i> ³⁴ (<i>let-say</i> [you ^s]: <i>subhana Allah</i>) by your ^t Lord's name, The Great.	فَسَيِّخَ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

³⁰ Ibid.³¹ The word “تَنْزِيلٌ” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See *التاج*.³² See the Lexicon attached to this Translation regarding “أَحَدٌ.”³³ The word “الْتَذَكِّرَةُ” means that which reminds or by which one is reminded. See *البصائر*.³⁴ The phrase “*subhana Allah*,” means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around. +